

# NOTES ON EPHESIANS

## VOLUME 3

### CHAPTERS 5-6

## EPHESIANS 5-6

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V. 1

1. "Therefore" = in view of the different walk we discussed in chapter 4.
2. "Be" = command to have a continuous lifestyle of being a follower of God.
3. "Followers" = an imitator; we get the word "mimic" from this Greek word.
4. We are to do this as "dear children." I see two things in this:
  - A. "Dear" = beloved; therefore, children loved of God; refers to those who have experienced His love shed abroad in one's heart when saved. (Rom. 5:5)
  - B. Just as little children learn to do things by imitating their parents, so we are to be imitators of God. Some follow men and imitate them which is okay, if they are like Paul in I Cor. 11:1; otherwise, it is not okay.

V. 2

1. "Walk in love" = be constantly ordering your behavior within the sphere of love--as

opposed to unsaved man. (Eph. 2:2)

2. "Love" = agape; the God kind of love; love which God is and which He exhibited at the cross, and which is the fruit of the Spirit in the yielded saint. (Gal. 5:22; Rom. 5:5)

3. "As Christ also hath loved us" = because of that love He "hath given himself for us." (John 3:16)

4. "For" = a preposition of replacement; means for our benefit; instead of us (He died); in our place.

5. "Offering" = to carry to; used of the blood offering of the Levitical system (the picture or type); our Lord fulfilled those offerings of OT time in that He became an offering for sin on the cross.

6. "Sacrifice" = to kill a sacrificial victim; described as one who is innocent of crime, shielding with his body the one who deserves the punishment--that is what our Lord did.

7. "Sweetsmelling savour" = refers to the various offerings and sacrifices in OT time being a sweetsmelling savour "to God;" Christ was a fulfilment of these.

8. He offered Himself as a sacrifice to God in full payment of the debt of sin which we as sinners owed and which the violated law demanded. This brought joy to the heart of God as He gave Himself for sinners, thus a sweet smelling savour.

9. Walk in love.

#### V. 3

1. "Let it not be once named among you" = refers to some sins that were not to be mentioned among saints or to not even speak of doing such a thing.

2. "As becometh saints" = as is fitting and proper for "saints" = saved of all periods of time; verses 3-4 give a representative list of such sins.

3. "Fornication" = general term for sexual immorality; having sex relations (any kind) outside of proper marriage.

4. "Uncleanness" = an unnatural pollution, whether acted out by oneself or with another; classified as "all" = means every kind of uncleanness; this covers homosexuality which is being accepted by society, but not God.

5. "Covetousness" = greedy desire to have more; can apply to any unlawful area; the word "or" sets this sin by itself; it is said to be the root from which all other sins grow. (Rom. 7:7)

#### V. 4

1. "Filthiness" = looseness; dishonor; obscenity; shameless immoral conduct; implies filthy language.

2. "Foolish talking" = talk that is characteristic of fools; people with empty heads; empty or vain conversation which does not contribute to the spiritual maturity of individuals.

3. "Jesting" = polished and witty speech as an instrument of sin; the Greek refers to that which is vulgar and unclean; Paul is not objecting to humor that helps us lighten the atmosphere with good laughter but to unsuitable, unclean suggestive joking.

4. "Which are not convenient" = not proper, fit, or becoming to one who names the name

of Christ as his Lord.

5. Paul's list refers to any kind of sin that is inconsistent with a life of love. God's love does not motivate us to sin. (II Cor. 5:14)

6. There is a danger of one experiencing a morbid satisfaction in discussing other people's sins. Love will not gossip about the sins of others. (I Cor. 13:4-8a)

7. "But rather giving of thanks" = thanksgiving; this is the antidote for the saint's sins; means the grateful acknowledgment of God's mercies, chiefly in prayer. (I Thess. 5:18)

8. Paul said let your tongue be used for right instead of sin by giving thanks. Walk in love.

## V. 5

1. "This" = refers to what he says in this verse.

2. "Ye" = the saints at Ephesus to whom Paul was writing; applies to all saints in all ages.

3. "Know" = speaks of knowledge gained by experience; Paul reminds the Ephesian saints that they are absolutely convinced of the truth of the facts which he is about to call to their attention and in so doing cause them to examine their salvation experience.

4. "Whoremonger" = a man who prostitutes his body to another's lust for hire; a male prostitute; a man who indulges in unlawful sex relations.

5. "Unclean person" = unclean in thought or life.

6. "Covetous man" = one eager to have more, especially what belongs to others; greedy for gain; an example is the rich young ruler (Mark 10:21-22); it is interesting to note that this type of sinner is included in the same classification with an immoral and unclean person.

7. Sin is sin with God. In His sight all sin is evil. (Rom. 1:18)

8. "Is" = the tense refers to continuous action, habitual lifestyle without repentance.

9. "An idolater" = what Paul called those who constantly practice immorality, impurity, greed, or similar sins because they are giving priority to these sins rather than God; he also referred to a covetous man as an "idolater" = a worshiper of mammon (wealth or material gain).

10. No such person "hath any inheritance in the kingdom of Christ and of God" = this means that one is not an heir; therefore, it is speaking of that individual as not being saved (I John 3:9); you may say that includes us all--true but the blood of Christ cleanses (I Cor. 6:9-11) and that makes us a "were," but now justified; when one is saved, he is adopted and an adopted son can never be disinherited. Walk in love.

## V. 6

1. "Let no man deceive you" = a warning and a command forbidding an action already going on.

2. "Deceive" = beguile; lead into error.

3. "No man" = no one or no thing.

4. There were and are false teachers that say a man can be a Christian and live in habitual,

deliberate sin, but Paul calls these teachings "vain words" = empty, hollow teachings; words spoken as truth when in reality, they were untrue.

5. Those who do so clothe (dress up) sins (those just dealt with) to make them appear not to be sin, are human instruments used of the devil. (II Cor. 11:14) I Peter 5:8 gives us a warning.

6. "These things" = refers back to the sins mentioned in the previous verses.

7. "Cometh" = continuous action--keep on coming; why? "because of these things."

8. "Wrath of God" = God's anger at sin; Paul is saying if one has a continuous lifestyle of these sins, the real underlying problem is that they are lost--the sin of unbelief has not been dealt with; therefore, the wrath of God is still upon them (John 3:36); but God holds back that wrath to give the person a space of repentance. (Rom. 2:4)

9. "Children of disobedience" = name Paul gave the Ephesian saints before they were saved; same characteristics listed of the lost in Eph. 2:2.

#### V. 7

1. This verse is another warning--a command forbidding an action going on. A warning against lapsing into old vices.

2. "Partakers" = co-participants; stop participating with the lost in these sins even if they say they are saved, because for one to practice habitually any sin is evidence of not being saved.

3. Paul is saying in these verses that Christ's love for us and our love for Him ought to keep us clean. You were children of disobedience, but now children of God. Therefore, walk in love.

#### D. Walk in light. V. 8-14

#### V. 8

1. "Ye" = the saints at Ephesus to whom Paul was writing this epistle; refers to all the saved.

2. "Sometimes" = at one time; at some time; refers to when they were lost.

3. "Darkness" = spiritual darkness; implies ignorance, error, sin, and misery; man's nature is to love darkness. (John 3:19)

4. "But now *are* ye light in the Lord" = "but" introduces a definite contrast between the past and present; refers to being saved; the key phrase is "light in the Lord" = one has no light unless in Him; an example is the sun and the moon; the moon has no light of its own but reflects the sun; the same is true with us, we have no light of our own unless in Him and then we can reflect the Son.

5. Since we are light in the Lord, the Word of God commands us to walk as children of light.

6. "Walk" = to order your behavior; the tense is a continuous habitual life style; Col. 1:12-13 reveals we have been brought out of the power of darkness and translated into the kingdom of the Lord.

7. The Lord is light. (John 8:12)

8. The Lord is truth. (John 14:6)

9. The Lord is holy. (I Peter 1:16)

10. Being the children of light is the same as being children of the Lord, now walk as such. (Mat. 5:16) Ye are now light.

11. The completeness of the change is indicated by the use of the word "light"--so possessed and penetrated were they by the truth that they could not be described simply as "enlightened" = but as themselves now "light"--referring to light itself not a mere lamp, not just a "professor" but a "possessor" = possessing Him, the light.

12. NOTE: God always places the fact of our position before us as the basis of our behavior.

13. You are light; therefore walk as such.

#### V. 9

1. This verse is enclosed in parenthesis to show that if one is saved, they have the Spirit of God living inside to aid them to walk as children of light, thus forsaking the evil practices mentioned in verses 3-4. The fruit of the Spirit is found in Gal. 5:22-23 and that fruit manifests itself "in all goodness and righteousness and truth."

2. "Goodness" = an inclination to do good and to show mercy; refers to that quality in a man who is ruled by and aims at what is good.

3. "Righteousness" = signifies justice in our dealings.

4. "Truth" = sincerity and uprightness of heart.

#### V. 10

1. This verse connects to verse 8.

2. Thus, walk as children of light "proving what is acceptable to the Lord."

3. "Proving" = putting it to the test; showing.

4. "Acceptable" = well pleasing; this word is used in Rom. 12:1-2; 14:17-18; and II Cor. 5:9; "well pleasing" is used in Heb. 13:21.

5. Our walk should be directed to finding out what things are pleasing to Christ, rejecting at once everything that is not so, and clinging to all that is. The testing is not for the Lord's benefit. He knows all things--what is right and what we need. We do not know all things; therefore, when we begin to walk in areas contrary to the Lord's will, the Holy Ghost, inside is like a hidden radar. When He is grieved we find out what is not acceptable or well pleasing to Him. Also the testing is for others. (I Peter 2:12)

#### V. 11

1. This is a command forbidding an action going on--stop having fellowship with the unfruitful works of darkness.

2. "Fellowship" = to become a partaker together with others; to share what you have in common; the only thing a saved man has in common with the works of darkness is the flesh and we do not need to yield to the flesh; in fact we need to mortify the flesh

continually. (Rom. 8:13)

3. The works of darkness are "unfruitful" = without fruit; barren; they will never accomplish anything good.

4. "But rather" = more readily or willingly; instead of having fellowship with the unfruitful works of darkness, reprove them.

5. "Reprove" = to lay blame on with the purpose of correction as a result; to cause their true colors to be revealed; you may say "preach to them and that will get the job done"--that may or may not--it takes the Holy Spirit to quicken the truth to them.

6. In context Paul is referring to the saints walking as children of light. Do you know the best way to expose the works of darkness?--by your life, your manner of living, your influence of love.

7. Light causes darkness to flee, therefore, exposing the works of darkness.

8. Again I think Paul is saying examine yourself. If you cannot walk as children of light, then you need to realize you have not the Holy Spirit enabling you to do so; therefore you are lost and need to be saved.

9. Walk as children of light.

## V. 12

1. "Shame" = disgraceful; base; dishonorable.

2. "Done" = practice; habitual lifestyle.

3. The heathen practiced sins in secret that were too abominable even to mention. Paul said it was a shame even to speak of those things done in secret let alone have fellowship with them. Public discussion of sins done in secret is called fellowship of the sinners instead of fellowship of the saints.

4. Again the wording should cause one who professed to be saved, if they relished this shameful talk, to check up and examine themselves to see if they were really saved or still lost sinners.

5. The only connection one needs to have with such works is just what is necessary to reprove them. (verse 11) And then that one needs to heed the warning given in Gal. 6:1 and in James 1:27 and in Jude 20-23 where "keep" means to watch and guard.

6. Sinful works are works of darkness. They come from the darkness of ignorance. They seek the darkness of concealment and they lead to the darkness of hell.

## V. 13

1. "All things" = refers to the secret sins and works of darkness just mentioned.

2. "That are reprov'd" = the Greek means being exposed or when they are exposed.

3. "Made manifest" = to render apparent; to make clear; to make visible or known what has been hidden or unknown; be laid bare, appear in true character.

4. This is done by light and only by light which is truth. Since this is true we need to:

A. Find truth. (Acts 17:11) If you stand for truth you are automatically against error. To find truth we have to know what it is--it is not tradition. (Col. 2:8) It is the written

and the living Word. (John 17:17; 14:6; I John 5:10-12; John 5:39-40)

B. Know the truth by experience. (John 8:31-32a; II Tim. 2:15)

C. It will set you free (John 8:32b) and that truth will shed light on the works of darkness--reprove them, expose them.

#### V. 14

1. "Wherefore" = in view of the facts just stated.

2. "He saith" = Paul is referring to what the Lord said; may be referring to the OT scripture--the word of God; may be paraphrasing such verses as Isa. 60:1-2 or what God inspired him at that moment to write.

3. Whatever, this is a command from God to do it at once--point action--awake and arise from the dead and stay awake; the Greek is "stand up out of the dead"--refers to the lost; written to professing saints; this is another way of saying stop having fellowship with the unfruitful works of darkness--walk as children of light.

4. "Sleepest" = in context it denotes religious carelessness.

A. If one literally sleeps, he is unconscious of what may be going on around him. He is also insensitive to any danger that may be near and he does not hear the voice of his friends. He does not see the beauty of the landscape. He is forgetful of his real condition and character.

B. If one sleeps spiritually, he does not hear God speaking and he has no sense of danger. He is insensible to the beauties of the heavenly world. He is forgetful of his true condition and character. Note: the parable of the 10 virgins in Mat. 25:1-12. Verse 5 said they all slept, all had lamps--professions. Only five had oil--the Holy Spirit and the other five did not.

5. Paul is saying "stand up, out of the dead, trim your lamp, let your light shine, walk as children of light--walk as children of the Lord."

6. This is another call to examine yourself. If you cannot separate from the works of darkness, you do not have a helper, the Holy Spirit living inside--lost.

7. If you obey His command you have a promise that "Christ will give thee light" = to shine upon; means Christ, the light of the world, will pour upon you the light of divine truth just as the sun gives light to men aroused from sleep.

8. That is basically what Jesus said in John 8:31-32--if you continue in His Word you will have more truth--more light. (John 3:19-21)

9. He which is of the truth seeks light and cometh to the light, but he which is evil avoids the light and loves darkness better than light.

10. Walk as children of light.

#### E. The wise walk. V. 15-6:9

##### 1. Being circumspect. V. 15-17

#### V. 15

1. "See" = to discern mentally; observe; perceive; consider; contemplate; look to in the sense of taking care; take heed.

2. "Ye" = the Ephesian saints to whom Paul was writing; applies to all the saved in any period of time.
3. "Walk" = to order one's behavior; the tense is a continuous habitual life style,
4. "Circumspectly" = strictly; accurately; carefully; diligently; the idea is for the Ephesians to take special pains to guard against the temptations around them and to live as they ought to.
5. Not as "fools" = unwise; but as "wise" = common sense, having discernment for what is true, right, or lasting; discernment not just between what is right and wrong but between what is right and almost right.
6. It means you do not order your lives as people of the world, indulging in foolish pleasures and desires, but as those who have been taught to understand heavenly wisdom.

#### V. 16

1. "Redeeming" = to lay up; means to buy up for oneself or one's advantage on a continuous basis.
2. "Time" = time as regarded in the strategic, seasonable, opportune seasons.
3. The idea is not to make best use of time as such, even though that is what we should do in the sense of not wasting it, but of taking advantage of the opportunities that present themselves. Oh, the missed opportunities I have had--gone.
4. How can we redeem the time?
  - A. In gaining useful knowledge.
  - B. In doing good to others.
  - C. By using it for the purpose of honest livelihood for themselves and their families.
  - D. In prayer for self examination to make the heart better.
  - E. In seeking salvation.
  - F. In endeavoring to do the will of God.
5. The reason for this is "because the days are evil" = "evil" in active opposition to good. (Gal. 1:4)
6. What are some evil influences that tend to keep us from taking advantage of opportunities that present themselves?
  - A. Temptations to pleasure and amusement in every place.
  - B. Temptations to reading things of the world instead of the Word of God.
  - C. Temptation to watch excessive TV.
  - D. Having wild plans.
  - E. Temptations in luxurious indulgence--in dressing, eating, and drinking.
7. Paul is saying to make a wise and sacred use of every opportunity for doing good because the days in which we live are filled with those who are delighting in injury and doing evil to others. Do not put off till tomorrow what you need to do today.
8. This is a call for self examination. Lord help us, for we are going to give an account of



our time at the judgment.

## V. 17

1. "Wherefore" = refers to the fact of the evil days we live in.
2. "Be ye not unwise" = not same word as fools (verse 15); means without reason; senseless; foolish; stupid; without intelligence; acting rashly; this is a command forbidding an action going on.
3. "Understanding" = only God can give it (John 3:27); means set or bring together; to put the perception with the thing perceived; to set or join together in the mind; put together like a puzzle.
4. Understanding is like lining up the sight of a gun on a target. In other words Paul is saying, stop being unwise but line up your thinking on the will of God. When correct things are lined up in your thinking, then you are zeroed in on the target--the will of God.
5. "Will" = a determination; choice; designates what occurs or what should be done by other's as the object of God's good pleasure in the carrying out of the divine purpose of God. (Isa. 43:7)
6. To do His will glorifies the Lord.
7. What is His will? Sometimes it is hard to determine for there is a written and an unwritten will. We need to do His written will before you will ever find His unwritten will. (Phil. 1:10; Rom. 12:2)
8. The wise walk--being circumspect. The idea in these verses is not to waste time, energy, money, and talent in that which is apart from His will. Find it and do it. (Psa. 143:10)
9. Be circumspect in your wise walk.

## 2. Being filled with the Holy Spirit. V. 18-6:9

## V. 18

1. "Be not drunk with wine" = a command forbidding an action going on.
2. "Drunk" = to intoxicate; from root word which means to drink to intoxication; question asked, "Do you believe a saved man can get drunk?" He can do anything a lost man can but can't get by with it; if he has continuous lifestyle of drinking without the chastening hand of God--not saved (I John 3:9); just a professor and not a possessor.
3. You may ask, "Why did they do this?" It had been a way of life for them because drunkenness was a normal part of pagan life. They worshiped "Bacchus" the wine God; therefore, there was a tendency to drink intoxicating wine after saved. So Paul, by God, commanded to stop this action going on.
4. "Wine" = Greek is oninos--a generic word which can denote fresh grapes, fresh grape juice, fermented wine, dried grapes or raisins or any product of the fruit of the vine; Ex: hardware is a generic word which can be nails, bolts, hinges, screws, and etc.; in Mat. 9:17 "new wine" is freshly squeezed grapes; in Luke 1:15 John the Baptist had a Nazarite vow through his mother and he was not to drink wine nor strong drink (Num. 6:3); what

does a winepress do?--squeeze juice from the grapes.

5. So Paul warns against the folly of indulging in wine; Pro. 23:29-35 says don't look upon--meaning with a desire to partake.

6. "Wherein" = in which; refers to being drunk with wine.

7. "Is excess" = an abandoned, dissolute, debauched life; word literally means "unsavingness" means to be drunk with wine that has nothing of a saving quality about it but rather a destructive quality; this does not mean what I have heard preached to justify using wine in the Lord's supper--they say do not use it in excess but use it for the Lord's supper and for your stomach's sake (I Tim. 5:23); it is alright to use for medicine, but let the Doctor prescribe it not the preacher so he can justify a nip now and then.

8. Paul said drinking for pleasure has no good in it--just a destructive outcome--excess.

9. Instead "be filled with the Spirit" = the Holy Spirit; instead of being filled physically, be filled spiritually.

10. "Filled" = to fill up; to cause to abound; to furnish or supply liberally; to flood; to diffuse through one's soul.

11. There are three things about the Greek construction of this phrase:

- A. It is a command = not optional; be filled with the Spirit.
- B. It is passive = denotes that God has to accomplish it.
- C. It is present tense = means it is an ongoing, continuous process.

12. In Acts 6:5 Stephen was a man filled with faith and the Holy Spirit.

- A. Faith filled him in the sense it controlled him.
- B. The Holy Spirit filled him in the sense that He controlled him.
- C. Therefore, the fullness of the Spirit has reference to His control over the believers as they yield to Him.

13. No believer is ever commanded to be indwelt by the Spirit. For a saint His indwelling is certain and permanent. (John 14:16-17; Eph. 1:13-14; then that saint will be out of the presence of sin with a glorified body like unto Jesus).

14. No believer is ever commanded to be baptized with the Spirit. This has already been done to a believer. (I Cor. 12:13--same Greek construction as Mat. 3:11) Baptize means to immerse--John immersed the believer in water and the Lord Jesus immerses the believer in the Spirit. The Spirit places him in the forming body of Jesus and directs him to a local church where he is baptized in water, which places that person in the local church which is the true type of the forming body that will be called out. (Gal. 3:27; Rom. 6:4)

15. There is a lot we may not understand but one thing I know--the Lord never commanded anyone to be baptized with the Holy Spirit as a second blessing. Men get this error in Acts which is history. In Acts 19:2 "since" means when, but we are commanded to be filled with the Spirit. God has to accomplish this but there is individual responsibility.

16. There are conditions to be met if we are to experience the Spirit's control in our lives such as:

- A. Walking in such a way to be well-pleasing unto Him. (v. 10)
- B. Walking in His will and way. (v. 17)

C. Be not partakers--joint participators--with works of darkness. (v. 7) One of which--be not drunk with wine but be filled with the Spirit. We need to see a contrast, yet a point of comparison.

1) A person intoxicated with wine acts in an unnatural manner that is evil.

2) A person filled with the Holy Spirit acts in an unnatural manner that is good. Ex: on the day of Pentecost. (Acts. 2:12-13)

17. Be filled with the Spirit and keep on being filled--be continuously filled with the Spirit.

18. A believer can never obtain more of the Holy Spirit for He indwells a saint's life in all His fulness. But the Holy Spirit can get more of the believer. He can exercise complete control of the life that is yielded to Him.

19. If it is a sin to get drunk and it is, then it is a sin not to be controlled by the Holy Spirit.

V. 19

1. A Spirit filled life will be manifested in three ways.

#### 1) Rejoicing. V. 19

2. "Speaking to yourselves" = does not mean talking to yourself; "yourselves" is plural indicating the assembly; therefore, it means talking to each other--to let other saints know of your joy in salvation; Paul names three ways of doing this:

A. "Psalms" = religious songs, especially those sung to a musical accompaniment; usually refers to an OT Psalm.

B. "Hymns" = designates a song of praise to God.

C. "Songs" = general expression for all kinds of songs, worldly or religious; accompanied or unaccompanied; but this word is set apart by the word "spiritual" which means not carnal; therefore, this refers only to the songs that are imparted by the divine Spirit, thus having the Spirit and truth in them; this eliminates a lot of so called gospel songs today, such as Christian rap and Christian rock.

1) A lot of canned music has the wrong beat which stirs the flesh--bar room music of which some call body rubbing music. That is not spiritual songs; therefore, we need to watch what we sing.

2) A lot of so-called gospel songs lift up momma who was supposed to have gone on to heaven. They stir the emotions but do not glorify the Son of God--not spiritual.

3. Note: "speaking" = to utter words, quoting the Psalms, hymns, and etc; but also:

4. "Singing" = using your mouth; David is our example in Psa 40:1-3; singing involves harmony; some say I can't carry a tune, I am tone deaf; then speak the words as Bro. Ray did and he said the Lord likes it.

5. Also "Making melody in your heart:"

A. "Making melody" = root word for psalms; means to play on a stringed instrument; celebrate the divine worship with music and accompanying hymns.

B. "In your heart" = with your heart; make melody with all your heart for how could

you get an instrument "in" your heart? Some people may not be able to make melody outwardly but if they are filled with the Spirit they are making melody with their heart.

C. Note: all of this is done "to the Lord" = unto the Lord because He is worthy and it will be done if one is filled with the Spirit; this is not to be done for a show or even for others but the Lord.

## 2) Giving thanks. V. 20

### V. 20

1. "Giving thanks" = to be grateful; to express gratitude towards.
2. "Always" = no limit on time; the tense is continuous action, thus at all times.
3. "For all things" = whether good or evil because they are brought our way by God or permitted by Him to fulfill His purpose in our lives--which is to make us in the image of His Son (Rom. 8:28-29); it may not be good within itself but works together for good and His glory; example: Job did not thank God his children were dead but "blessed" Him (Job 1:20-21); involves expressing gratitude for a sovereign God who is in control--evidence of a spirit filled life.
4. "In the name of our Lord Jesus Christ" = all our prayers and expressions of gratitude should be in the name of our Lord Jesus Christ because He is our intercessor to God and our Father and our mediator, our go between.

## 3) Submission. V. 21-6:9

### V. 21

1. "Submitting" = to subject oneself to; to obey; it speaks of soldiers arranged in military order under a commanding officer; the Greek is continuous and voluntary action.
2. "One to another" = speaks of the church as finding your position by being subject one to another; this is the opposite of self-assertion and the opposite of an independent spirit.
3. Submission is not popular in this day when everybody is talking about their rights. A Christian does not have rights but responsibility. Submission one to another is our responsibility. Submission is the desire to get along with one another. It is being satisfied with less than one's due. It is a sweet reasonableness of attitude.
4. "In the fear of God" = reverential awe of God with a hatred for evil; this is the sphere in which submission is required; fear makes one afraid to displease Him.
5. Paul deals with submission in three areas: marriage V. 22-33; family V. 6:1-4; work V. 6:5-9.

### a. Marriage. V. 22-33

### V. 22

1. The Christian duty of the wives is set forth first.
2. "Submit" = be subject; to obey.
3. "Your own husband" = not someone else's husband.
4. "Your own" = one's own private, peculiar, unique possession--that says a lot; means

God made one man for one woman and vice versa; wait on the Lord's time; wait for love to develop and you will have heaven in the home; but if you do not wait and let lust rule, you will have hell in the home.

5. "As" = even as; in the same manner as; like as; in other words, wives are to submit to their own husbands in the same manner as they would or should "unto the Lord." Why?

## V. 23

1. "For" = because the husband is the head of the wife; don't get mad at me; I didn't write the book--the Lord did--He said this. (I Cor. 11:3)

2. "Head" = means the superior, like a chain of command; a general is a superior over a captain; likewise the husband is a superior (head) over his wife, like Christ is a superior (head) over the church.

3. Note: In context this refers to husbands who are submitting to God. God never intended for a wife to submit (obey) her husband who ask her to do something immoral or against God's word. If the husband is unsaved, there are some areas that the wife still needs to submit and in so doing may be the human instrument God uses to reach that husband for God's glory. (I Peter 3:1-6)

4. Submitting to the head is for the sake of the one submitting--it is for their protection and benefit. (James 4:8) Thus for the wife to submit to her husband is for her protection and benefit. Rebellion against the head is rebellion against authority. Rebellion against authority is sin, as the sin of witchcraft. (I Sam. 15:23)

5. Submitting encourages oneness in relationship and intimacy. It speaks of Christ and us--we ought to be so wrapped up in Him that we think alike. It is the same with the wife and husband. (Gen. 2:23)

6. "He is the saviour of the body" = "saviour" means deliverer; preserver; sustainer; Christ is everything the church needs and she (church) can depend upon Jesus (her head) wholly and completely--His disciples had food, clothing, and even taxes while He walked with them; application to the husband as head is to be a sustainer--ought to supply their need not wants.

## V. 24

1. Submitting is to be complete.

2. "In everything" = refers to which their authority justly extends itself; refers to lawful and is consistent with their duty to God; don't let the devil use this verse on you to submit to something wrong.

3. Saints are to be a living sacrifice (Rom. 12:1) thus, wrapped up in the goals, ambitions, and desires Christ has for us; He is our head; also wives should be wrapped up in the goals, ambitions, and desires Christ has given the husband = "as the church is subject unto Christ, so let the wives be to their own husbands in every thing."

4. Submitting places the burden of reconciliation on the head. "Reconciliation" means to make compatible, thus living together harmoniously, in agreement and peace; when you submit to the Lord Jesus, He will or has reconciled you unto God; the burden is on the head and He met that responsibility; when wives submit to their own husbands this puts on him the responsibility to meet the need which is for the home to stay in agreement, living together harmoniously.

5. Submitting is the supreme act of faith. It took God given faith to be saved and it takes

God given faith to totally rely upon the goodness, sovereignty, and care of the head (Lord). Wives, it takes faith to obey God's plan and submit totally to a husband whose habits and past behavior have not been right and then leave the consequences to God.

6. You say I am not willing to believe God's plan. Then you will fail in your plan and the results will be loneliness, needs not met, marriage ruined, miserable, and your home not in Bible order. Therefore, it is not Christian and there is not much hope for your children and grandchildren to come to know the Lord in pardon and forgiveness of sin.

7. Submission places great responsibility upon the head. The head must give an account in John 17:12. Wives submit so the husband can give a good account. An example would be the church and pastor. (Heb. 13:17) This also could apply to the husband and wife.

## V. 25

1. This verse begins the Christian duty of the husbands.

2. Christ's love for the church is model for the husband's love for his wife--these principles apply to the wife also.

A. Sacrifice without complaint. (John 10:15) Jesus laid down His life on the cross while the thieves had to be held down. Jesus said, "Father, forgive them for they know not what they do." All the pain and agony, stripes, thorns, and bones out of joint did not bring one complaint from Jesus. Never doubt this love He had for us. Yet we sacrifice for our wives at times and then complain. When you do something for love, never complain. Jesus didn't. We unconsciously complain because we are in such a habit of doing so. All we do for our wife will be lost when we complain. You sacrifice without complaint and she will respond. Let us be honest, and demonstrate our love for her.

B. Forgiveness without reminder. Jesus did. When He forgives us of our sins, they are hid as far as east is from west and He remembers them no more. (Heb. 10:17) Peter denied Jesus in a moment of distress but when the cock crowed two times, Peter wept when he saw Jesus' eyes. He probably did not fully repent but met the Lord on the shore about 40 days later and three times he was asked by Jesus, "Do you love me?" Peter was grieved and repentance was worked by godly sorrow (II Cor. 7:10) and the Lord forgave him and forgot. Let some problem come up in a church and say it is buried, but 20 years down the road it comes up again--not forgotten, thus not really forgiven. You may say, "Preacher, we can't forget like God can" and that is true, but for us to forget, means we will not let that situation influence or persuade us in any wrong way. This is true in the area of your wife. You do not help yourself when you remind her of a scar, when it was supposed to be forgiven and forgotten. The only motive to forgive should be because "I love you." (I Peter 4:8) You ought not ever go to sleep till all is settled between you and your wife and then the sun comes upon a new day. (Eph. 4:26)

C. Giving without getting. At the cross Jesus did not say I will die if you do thus and so, for He died even if you never trust Him. In a sense Jesus could have died for me--just one. Husbands need this kind of love for their wife. So many times we give to get what we want. Therefore, we have conditioned our wives to believe that we will not give anything unless we expect something in return. This applies in every area of our lives. (Luke 6:38)

D. Selflessness without resentment. Do not be self-centered. The male ego, usually causes man to think it is a weakness to admit a problem exists in the home. Male ego will cause you to say I am the head, I told her so. If you have to tell your wife you are the head, you are probably not. She knows when you are the head and she will respect you when you fulfill your responsibility and be glad to be in submission to that kind of husband. Men we need to be so full of love that we are selfless.

3. A husband has three kinds of love for his wife: 1) a love of passion, 2) a love of satisfaction, and 3) a fondness or affection. All these are saturated with the agape love of the Spirit-filled husband--purified and made heavenly in character.

#### V. 26

1. This verse gives the reason Christ gave Himself for the church--to sanctify and cleanse it.

2. "Sanctify" = purify; consecrate; to set apart for Himself.

3. "Cleanse" = shows how or in what manner the sanctification takes place and the manner is "with the washing of water by the word" = water and word are synonymous.

4. "Water" = can be used in a spiritual sense two ways:

A. Moving water represents the Spirit. (John 7:37-39)

B. Still water represents the word.

5. Water is a cleansing agent and in a spiritual sense it refers to the Word of God--written and living Word. (John 3:5; I Peter 1:23; Titus 3:5); it takes both the Word and the Spirit to be saved. (I Thess. 1:5)

6. The Word is a fulfillment of the OT laver which was made out of the brazen looking glasses of the women. When the priest looked in the laver they could see the smudges on their face, and they could use the water in the laver to wash or cleanse their flesh of the smudges.

7. The written Word is a mirror to reveal our imperfections. (James 1:25) While the living Word is the one who cleanses, if we will confess. (I John 1:9; Pro. 28:13; John 15:3; 13:1-12)

#### V. 27

1. The cleansing is so "that he might present it (church) to himself a glorious church" = not only does Christ perform the initial work of cleansing at salvation but He continues to work in believers to remove every "spot or wrinkle."

2. "Spot" = stain; blemish; refers to impurity.

3. "Wrinkle" = a sign of age or decay; refers to spiritual not physical; carries the idea of reversing the inward process of deterioration that was occurring before conversion (Rom. 8:29 thus 8:28; II Cor. 4:16); He will do so (Phil. 1:6); also the physical which is corruptible and mortal will be made incorruptible and immortal at the rapture. (I Cor. 15:51-53)

4. "Or any such thing" = nothing deformed, disfigured, or any thing to offend.

5. Therefore, Christ, through the work of the Holy Spirit, continues to purify those who are His by removing from them the stains (spots) left by their former lives.

6. "It" = the church--the saints.

7. "Should be holy" = blameless; separate from evil.

8. "Without blemish" = faultless; free from fault.

9. The time of this is after the rapture and judgment seat of Christ when the Bride of

Christ will be presented at the marriage supper of the Lamb. This is made possible only because Christ gave Himself for us. It is all because of Him, not because of anything we have done.

#### V. 28

1. "So ought men" = still dealing with the husband's duty; "so ought" = be under obligation.
2. "To love their wives as their own body" = "he that loveth his wife loveth himself" = what is Paul saying here?--that they are one flesh (Gen. 2:24; Mat. 19:5-6); therefore, for a husband not to love his wife means he really does not love himself; for a husband to treat his wife merely as he would his car or some other object is damaging himself in the process.

#### V. 29

1. This verse further explains verse 28.
2. "No man" = no not one.
3. "Hated" = to detest his flesh--his physical body; instead he "nourisheth and cherisheth it as the Lord the church;" there is our example again.
4. Nourisheth" = to rear up to maturity; to bring up; to train; the tense is continuous action; that is what Christ is doing for the church--taking care of it as His own body and it is.
5. What do you do for your own flesh? You rest it, wash it, feed it, when in pain you go to the doctor; you take care of your body, and you should take care of your wife as if she was your own body, for you are one.
6. Christ nourished the church, reared her up to maturity, and that is what verses 26 & 27 are dealing with. Husbands need to nourish their wives--to rear them up to maturity; that is our responsibility; you may say "I can't--I'm not Christ and I do not have the same power and resources of an Omnipotent God;" but you need to understand that this supernatural power and these supernatural tools are at our disposal; four reasons they are available:
  - A. The life of Christ is in you if you are saved. (Col. 1:22; Phil 4:13)
  - B. If saved you have the indwelling Holy Spirit. (Eph. 3:16, 20)
  - C. We have the Word of God. (II Tim. 3:16-17) Profitable for instruction that the man of God may be perfect (complete.)
  - D. We have the church that was given the keys. (Mat. 16:18-19)
  - E. These are available to help us meet our responsibility to bring up our wives to maturity. The problem is that most men never realize that it is their responsibility. But Jesus did and met His responsibility for the church.
7. "Cherisheth" = to brood; to warm; describes what a mother bird does on a cold night; she warms her little one with her own body heat; she exposes her body to cold and elements to protect her young; Jesus did that for the church and would have done it for others had they come (Mat. 23:37); that is what He did and is still doing, and this is what we need to do for our wives; that equals security.



## V. 30

1. The thoughts shifts back and forth between the marriage relationship and the relationship between Christ and the church. This happens the moment we are saved = "we are members of his body."
2. "Of his flesh, and of his bones" = simply means we are members of His body when saved; Paul is using physical terms because that is how we think; a physical body is made up of flesh and bones, therefore the comparison.

## V. 31

1. "For this cause" = because the saints are one with Christ or members of His body--so ought the husband and wife be one.
2. Note the comparison:
  - A. Eve was taken from Adam's side and Christ's side was pierced for us on the cross.
  - B. Eve shared Adam's nature and the Church partakes of Christ's nature.
  - C. Eve was the object of her mate's love and care and Christ loves the church and cares for her.
  - D. Adam was willing to become a sinner willingly because of His love for His wife (I Tim. 2:14) and Christ was made sin because of His love for the church (us).
  - E. Therefore, the Lord wants the marriage relationship right in order for others to see. So in this verse Paul is quoting Gen. 2:24 which describes beautifully God's plan concerning marriage.
3. "Shall a man (husband; male) leave his father and mother" = there must be a definite leaving behind of the childhood family; it is better for newly wedded couples not to live with their families, or even extremely close to them--so the wife or husband can't run back to mother and sometime daddy so easily.
4. "And shall be joined unto his wife" = cleaving; joined; stick together like glue; means accepting the other person completely and not trying to reform each other; cleave through trials, hardships, thick and thin, better or worse, sickness and health till death do us part; that shows what Christ did for us.
5. "The two shall be one flesh" = weaving; the tense of the weaving is continuous action, thus a process of weaving together; if allowed to work two will be experientially woven into one fabric; did you ever hear the expression "they have become like each other"?--weaving; legally this weaving takes place when they are united in marriage, but experientially it takes an entire lifetime.
6. All this does not relieve the husband nor the wife of some obligations they have to their parents, but his new relationship is to be preferred to all others--stronger than that between the parents and child; establishing such close intimacy so as to be called by the scripture, oneness and unity rather than union. You can have a union without unity. Ex: You can tie the tails of two tom cats together and you will have a union but there will be no unity--like some marriages, but God never intended marriage to be that way. He wanted a picture so others could see the Lord and desire Him.

## V. 32

1. "Mystery" = truth that has been hidden or concealed but revealed by the Spirit through

His man at the proper time.

2. Paul is referring to the mystery of the church which in the OT time was not revealed but was pictured in the marriage relationship.
3. The fact that people could become one with Christ as members of His body was almost too much to comprehend.
4. The same wonder applies to the wife-husband relationship.

#### V. 33

1. "Nevertheless" = though there be such a secret mystical sense, yet the plain literal sense concerns you = "Let every one of you" = the saints at Ephesus to whom Paul was writing this letter; applies to all the saved.
2. "In particular so love his wife even as himself" = "particular" = each; let each one (husband) in this manner (as Christ loved the church) be loving his own wife as himself.
3. "And the wife see that she reverence her husband" = "reverence" = to fear; to look upon with a feeling of deep respect; to treat with reverential obedience, thus submission.
4. This verse is really a summary of verses 22-32:
  - A. The duty of a Christian wife is be in submission to her own husband.
  - B. The duty of a Christian husband is to meet his responsibility as "head" by loving his wife as Christ loved the church and gave Himself for it.

## CHAPTER 6:

### b. Family. V. 1-4

#### a) Children. V. 1-3

#### V. 1

1. "Children" = the Greek word is "teknon" which refers to a young child from birth to 20 years of age.
2. "Obey" = to hear under as a subordinate; to hearken to a command; speaks of the one hearing as being under the authority of someone else, in this case parents; the tense is habitual, continuous action; this is a stronger word than submit.
3. "Parents" = father and mother.
4. "In the Lord" = the sphere where children are to "obey;" Paul is describing the ideal Christian family where parents have dedicated themselves to the Lord and are bringing up their children in the nurture and admonition of the Lord (verse 4); God wants parents submitted and yielded to Him, but we are living in a day when many parents know nothing about the Lord; at the same time, there are children who have grown up and want to do what is right because of the love of the Lord; what do they do? How far are they to go in obeying their parents? children are to obey their parents until such obeying brings dishonor upon the Lord; God does not want children to do wrong just because their parents command them to do so; obey parents until it reaches the place where children

must commit sin against God in order to obey them--then they are not duty bound to do so; still their attitude ought never to be one of rebellion; in all cases God is to be obeyed rather than man or Caesar.

5. "For this is right" = equitable in character or act; just, fair, and righteous in that it is required by law and grace.

6. Both OT and NT condemn disobedience to parents. (Exo. 20:12--fifth commandment; Deut. 21:18-21; Rom. 1:30--listed as those given over to reprobate minds, which is a sign of last days--II Tim. 3:1-2).

7. It is right to obey parents because:

- A. It is appointed by God as a duty.
- B. Children owe a debt of gratitude to their parents for what they have done for them.
- C. It will be for the good of the children themselves.
- D. It will be for the welfare of society.

8. Children are to obey for three reasons:

- A. It is a command.
- B. It is right.
- C. It brings blessings. V. 2-3

## V. 2

1. "Honour" = to estimate; fix the value; to honor someone is to evaluate that person accurately and honestly and treat him with the deference, respect, reverence, kindness, courtesy, and obedience which his station in life or his character demands ("thy father and mother" in this case).

2. Obedience is the duty, and honor is the disposition out of which the obedience is born. If children do not respect their parents, they will not obey them. The same is true concerning God. If one does not respect God, he will not respond to Him nor obey Him.

3. The command to obey implies children at home. There will come a time when children grow up and will have their own home and responsibility. At this time the command to obey may not be as binding, but the command to honor never ends even if your parents have passed away. The area you honor you will still obey--in the Lord.

4. "The first commandment" = the first one of the ten commandments that has a promise attached to it. (Exo. 20:12; Deut. 5:16)

5. "Promise" = a divine assurance of good; obedience will bring blessings and verse 3 contains the promise.

## V. 3

1. "That it may be well with thee" = "well" means they would be more happy, useful, and virtuous if they obeyed than if they disobeyed.

2. "Thou mayest live long on the earth" = longer life regarded as a blessing because it:

- A. Gives a longer space to prepare for eternity.
- B. Enables a man to be more useful.

C. Furnishes a longer opportunity to study the word and work of God on earth.

3. Reasons longer life occurs to obedient children, as a rule:

A. Obedient children are spared from vices and crimes which shorten life. Those who early commit certain vices or sins are certain of an early grave--reap the consequences of sin.

B. Obedient children practice habits that are conducive to longer life, thus causing the child to be industrious, temperate, sober, and leads him to restrain and govern his wild passions.

C. God will watch over an obedient child. If God regards a falling sparrow (Mat. 10:29), He will not be unmindful of an obedient child. If He numbers the hairs of our head (Mat. 10:30), He will regard the child that honors his father and mother.

#### b) Fathers. V. 4

V. 4

1. "Ye fathers" = the command addressed particularly to fathers because they are the head of the family and the responsibility lies upon them; this does not leave out the mother; in fact the same Greek word used here is translated parents in Heb. 11:23; don't let the child pit one against the other--headed for trouble if you do.

2. But you may think that if you give them what they want they will be your buddy, but if you fail to meet your responsibility, they will lose respect for you. Teach them to respect and they will still be your buddy.

3. The Holy Spirit mentioned father because he is the one God will hold accountable for their children one day. He is the head of the wife.

4. "Provoke to wrath" = one word in the Greek; means to rouse or stir to wrath or anger; negated by not, thus a negative command; do not stir your children to wrath; the object of this statement is to show parents that their commands should be such that are reasonable and proper; if children are required to obey, it is only reasonable that the commands of the parent should be such that they can be obeyed or such that the child shall not be discouraged in his attempt to obey.

5. This can be done:

A. When the commands of a parent are unreasonable and severe. The spirit of a child thus becomes irritated and he is angered and discouraged. (Col. 3:21) "Discouraged" means spiritless and disheartened.

B. When a parent is angered when he punishes a child, then the child feels it is not wrong for him to be angered.

C. When discipline is without the standard of the Word of God--not just because I said so. David failed in Ammon and Absalom, but Solomon said his father taught him.

6. "Bring them up" = to rear up to maturity; to train; means to place them under such instruction and discipline that they shall become acquainted with the Lord; this is a positive command and is done in two ways:

A. "Nurture" = this is a broad word meaning tutorage; involves education, instruction, and discipline; this involves two things:

a. Deed = means to be an example by life and lip, by action and instruction; not just do as I say but do as I do; you can tell a child not to take drugs, yet if you smoke

and social drink--you failed in example.

b. Discipline = refers to the rod of correction when needed; we are living in a day the world says it is wrong to use a rod on your child; some say they love their child too much to discipline him yet the Bible says opposite in Pro.13:24 ("betimes" = early, promptly, and quickly); the Bible has much to say about using the rod and failure of using it. (Pro. 22:15; 23:13-14; 20:30; 19:18; 29:15; 17:25)

B. "Admonition" = a narrower word than "nurture;" means training by word and instruction; by word of encouragement when that is sufficient; but also by that of reproof, rebuke, correction, or instruction where these may be required; the sense of this word is to put them in mind of the Lord; the world says let a child form his own opinion about God and religion; to allow a child to grow up without any instruction about the things of God is to plant a garden and let it lie without any cultivation to break the curse; the land is cursed and so is the child--born with a depraved sin nature which is without strength--no consciousness of God (Rom. 5:6); parents are a type of God to instruct the child God gave you so when God speaks he responds to Him. (Deut. 6:1-2, 6-9, 20-25; an example is Timothy in II Tim. 1:5; 3:14-15)

7. What an awesome responsibility we have. Pro. 22:6 is true, yet we fail.

8. Below is a list of things that tell "How to Raise a Monster."

1) Begin from infancy to give the child everything he wants. This way he will grow up to believe that the world owes him a living.

2) When he picks up bad words, laugh at him. It will encourage him to pick up "cuter" phrases that will blow the top off your head later.

3) Never give him any spiritual training. Wait until he is twenty-one and then let him decide for himself.

4) Avoid the use of the word "wrong." It may develop a guilt complex. This will condition him to believe later when he is arrested for stealing a car that society is against him and he is being persecuted.

5) Pick up anything he leaves lying around--books, shoes, clothing. Do everything for him so he will be experienced in throwing the responsibility onto others.

6) Let him read any printed matter he can get his hands on. Be careful the silverware and drinking glasses are sterilized, but let his mind feed on garbage.

7) Quarrel frequently in the presence of the children. Then they won't be too shocked when the home is broken up.

8) Give the child all the spending money he wants. Never let him earn his own. Why should he have things as tough as you had them?

9) Satisfy his every craving for food, drink, and comfort. See that every desire is gratified. Denial may lead to harmful frustrations.

10) Take his part against the neighbors, teachers, and policemen. They are all prejudiced against your child.

11) When he gets into real trouble, apologize for yourselves by saying, "I never could do anything with him."

12) Prepare for a life of grief--you will have it!

9. Pro. 22:6 is still true!

10. Some parents wonder why they cannot control their children. The answer is simple--

they did not begin in time. Birth is the time for instruction to begin, not 7 or 8 years of age. The inclination to do wrong is born in a child; therefore, the child must be taught to do right.

10. A wise walk--filled with the Spirit--submission in the family.

c. Work. V. 5-9

a) Servants. 5-8

V. 5

1. "Servants" = a slave; slavery existed as an institution in NT days; it is estimated that 1/3 of the population of the Roman Empire were slaves at the time this was written; it was not the function of the gospel to overthrow slavery, but a by-product of Christianity has been the gradual dissolving of slavery.
2. Application of this today is the employee and employer's relationship.
3. Paul said "be obedient" = same word as "obey" in verse 1; means to listen attentively and conform to a command; the tense is continuous action--be constantly obedient.
4. Paul is writing to Christian slaves who for the most part had pagan masters; applies to Christian employees who for the most part have pagan employers. He said to be obedient--hearken to their commands.
5. "Masters" = lord with a little "I."
6. "According to the flesh" = this phrase distinguishes these masters who were masters of their slaves only so far as material and earthly considerations are concerned, while Christ is Master (Lord) in a spiritual realm as well; one wise Monarch said, "My dominion over my subjects ends where that of God's begins;" obey your masters as you would obey Christ; in other words don't use your Christian liberty for an excuse not to render faithful service.
7. Obedience should be done:
  - A. "With fear and trembling" = respect and reverence; a caring zeal in the discharge of duty.
  - B. "In singleness of heart" = shows the spirit in which obedience was to be rendered; not in formality, pretense, or hypocrisy, but an inward reality and sincerity and with an undivided heart.
  - C. "As unto Christ" = this applies to any kind of master--employer. (I Peter 2:18; "froward" = warped; perverse.)

V. 6

- D. "Not with eyeservice as menpleasers" = "eyeservice" means sight labor that needs watching; speaks of service that is done only when one is under the master's eye--an obedience to save appearances and gain undeserved favor, which is not rendered when the master is absent.
- E. "As servants of Christ" = equivalent to "as unto Christ" in verse 5; our obedience is not to be done with eye service to please men but obeying as a servant (bondslave) of Christ.
- F. "Doing the will of God from the heart" = there is definite connection between the

responsibility to do a good day's work and the will of God; it is His will that you do a good day's work (II Thess. 3:10, 12); "heart" means soul--means to obey not grudgingly or formally but with a hearty readiness (Col. 3:23); an example is David whom the Lord referred to as a man after mine own heart in Acts 13:22--the Lord said this about David because everything David did he did with all his heart and soul--with his whole being; did you ever hear an employer say of one of his workers, "he put his whole heart in his work?"

## V. 7

G. "With good will doing service" = "good will" is kindness; having the right attitude about our work; when one does the work he is expected to do and does it well, he is pleasing the Lord and is a testimony to his master or employer.

H. "As to the Lord and not to men" = "as unto the Lord is stated two times, verses 5, and here; twice he mentions "not for men--verse 6 "men pleasers" and here.

## V. 8

I. The reason for serving in this manner is that payday is coming. I'm not speaking about Friday and physical payday, but judgment day. (Rom. 14:11-12) Whether "bond or free" in this life; if we are obedient to our masters as unto the Lord with the right motive, attitude, and action, we shall be rewarded at the judgment seat of Christ. (II Cor. 5:10; I Cor. 3:11-14) The bottom line is the fact a Christian's ultimate payday will come from the Lord; therefore, service must be rendered as unto Him. At the judgment seat all believers will stand on the same level. There will be no slave-master or employee-employer distinctions when we stand in His presence. A master or an employer may have the wrong attitude about certain things and may not credit the slave or employee properly because of that improper attitude, but you do not need to be afraid of that happening with Christ. His motives are always good and right. More than that, He knows exactly what each believer's motives are and He will judge rightly. (Rom. 8:32) Thus, the warning of II John 8. He delights in rewarding those who have done well.

## Summary of Servants. V. 5-8

1. The unbeliever is working only for a salary, but the saints of God are servants of the Lord even though they work at a factory, teach school, or are at a public job. Therefore, the Lord is really the one who pays them on Friday and will ultimately reward them in the future.
2. God's will for a Christian is to be responsible at work, do a good day's work, render faithful service, and not bring reproach on the name of the Lord. How can that be done? By killing time, by loafing on the job, by not doing your job, and by stealing time witnessing for the Lord while you are on the job. Your break is your time, so witness all you want but when the bell rings--back to work. By the way, the best witness you can have is your life.
3. Saints are God's sign boards in a sinful world. Men watch us, and they judge Jesus by the way we live, work, act, and talk.
4. All work, even the most menial routine of drudgery, must be done "as unto the Lord." Therefore, when you change jobs or move locations it should be done by the Lord's direction. If so, your changes will be centered around His church. (Eph. 3:21) And if done properly:

5. Payday will come. Ex. the parable of the talents. (Mat. 25:21)

#### b) Masters. V. 9

V. 9

1. Paul speaks to the saved masters because there is no admonition given to the lost master except to be saved.
2. "Masters" = lord with a little "I."
3. "Do the same things unto them" = means that the masters are to treat the servants with the same Christian principles and consideration that the slaves show to the master; the golden rule applies here. (Mat. 7:12)
4. "Forbearing" = giving up.
5. "Threatening" = has "the" definite article; thus, it refers to the well known habit, in Paul's day, of masters threatening their slaves; they could kill them and do with them what they wanted to; Jesus is their example. (I Peter 2:23)
6. "Knowing that your Master also is in heaven" = "knowing" means to have absolute positive knowledge of the facts; "also" signifies that their Master (capital "M") as well as the servant's Master is in heaven (Col. 4:1); even though they were masters, they still had a Master and they were also His servant.
7. "Neither is there respect of persons with him" = "respect of persons" is one word in the Greek meaning partiality or favoritism; our Master--Lord-- knows no class distinctions and shows no partiality; the ground is level around the cross; He judges all by the same impartial, divine standard; therefore, the master who is over the servant is not a special one in the eyes of the Master in heaven.
8. This practical relationship flows from the filling of the Holy Spirit.

#### F. The warfare walk. V. 10-20

1. This is really a victory walk. How sad it is to see those who say they are saved so ignorant of Satan's devices. Paul said he was not ignorant of Satan's devices. (II Cor. 2:10-11) It is also sad to see those who say they are saved, yet ignorant concerning the provisions God has made for victory over Satan.
2. Christ has completely overcome Satan and his armies. (Col. 2:13-15; Eph. 1:19-23). He said on the cross, "It is finished." Read the last chapter and you can see the outcome of Satan. Christ is victorious and His victory is our victory by faith.
3. Three things are outlined in our warfare walk:
  - 1) The enemy we fight. V. 10-12
  - 2) The equipment we wear. V. 13-17
  - 3) The energy we use. V. 18-20

#### 1. The enemy we fight. V. 10-12

V. 10

1. "Finally" = as to the rest; not through, there is something remaining.



2. "Brethren" = from the same womb; refers to saints--all come from the womb of God through labor, Holy Ghost conviction, and godly sorrow, thus, Paul said "my" brothers in the Lord, for he experienced the same Holy Ghost conviction as they did if they were really saved--Paul gave them the benefit of doubt; sometimes Paul called the Jews "brethren" because they were all physical descendants of Abraham.

3. "Be strong" = to be endued with strength; the idea is to clothe oneself with strength as one puts on a garment; the Greek construction reveals that strength must come from outside the believer; it is continuous action, thus continuous dependence upon Him; this is also a command.

4. Paul adds the qualifying phrase "in the Lord" = thus obedience to this command can only be accomplished when one is saved--"in the Lord."

5. He also adds another phrase, "in the power of his might."

A. "Power" = manifested power.

B. "Might" = strength; we can have strength or be strong in the strength of His manifested power. (Phil. 4:13)

## V. 11

1. "Put on" = to envelop in; to clothe with; the tense is point action, therefore, put it on and never take it off--stays on.

2. "Whole armour" = wholly armed in full armour--as of the full armour of a heavy-armed soldier; Paul probably used the example of the Roman soldier's armour that guarded him while he was in prison, to apply this spiritual application; he was in prison as he wrote this epistle.

3. "Of God" = means the armour that comes from God or is provided by Him.

4. "That ye may be able to stand" = that it might be possible; that you might be capable to stand; without the whole armour you cannot stand.

5. "Stand" = to hold one's ground as opposed to running; Shammah is an example in II Sam. 23:11-12; note: before Paul tells us to stand, (verse 11), he commands us to be strong. (verse 10)

6. How do we receive this strength to stand?

A. By realizing that we, the saved, are seated in the heavenlies, far above all principalities and powers.

B. By realizing that the very power of God is available to us through the indwelling Spirit.

C. We must understand our spiritual position before we can have spiritual power.

7. "The devil" = slanderer; Satan our enemy.

8. Note: He said "the wiles of the devil" = "wiles" means scheming; cunning acts; deceit; craft, trickery; this involves:

A. His strategy of telling lies (II Cor. 11:14; 4:3-4)

B. His devices of which Paul said he was not ignorant of. (II Cor. 2:11)

C. His snares. (I Tim. 3:7)

## V. 12

1. "We" = refers to the saints in Ephesus to whom Paul was writing; he put himself in a group with them; applies to all the saved in any period of time.
2. "Wrestle" = a Greek athletic term; a contest between two in which each endeavors to throw the other and hold him down by the neck, thus declared victor; the loser had his eyes gouged out which resulted in blindness for the rest of his days.
3. "Not" = a negative revealing who we do not wrestle against--"flesh and blood" = refers to people who get in our way but they are not the enemy.
4. "But" = reveals a contrast of who we wrestle against--"the spirit of disobedience" (Eph. 2:2); just as the Spirit of God works in the "believer" to make him holy, so the spirit of disobedience (Satan and his demons) work in the lives of "unbelievers;" how foolish to fight flesh and blood when the real enemy is merely using that flesh and blood to obstruct the Lord's work; your enemy is not your mate nor those who cross your path, but Satan is our enemy.
5. In this verse Paul lists four terms which are descriptive of Satan and his demons--our real enemy:
  - A "Principalities" = leaders--Satan; refers to hostility of the Spirit.
  - B. "Powers" = superhuman; refers to demons who broke the chains that bound the maniac of Gadara.
  - C. "Rulers of darkness of this world" = Satan and his demons; Satan is referred to as "the prince of the power of the air" (Eph. 2:2) and "god of this world." (II Cor. 4:4)
  - D. "Spiritual wickedness in high *places*" = denotes the unseen realm in general.
  - E. All these terms describes our enemy Satan.
6. The language in these verses describes something that is more than just a figure of speech. The battle is real, difficult, and dangerous. No true soldier of Jesus Christ can expect to be immune from the assaults of the enemy, and no Christian can afford to be neutral in the conflict.
7. The figure of a wrestling match speaks of a contest at close quarters and an individual contest between the Christian and his enemies--Satan and his demons. Satan's aim is to win, thus blinding you to the things of God--just like the real wrestling match, where the loser's eyes were gouged out.
8. The only way a believer can win is to put on the whole armour of God, which Paul describes in the next few verses as:

### 2. The equipment we wear. (V. 13-17)

## V. 13

1. "Wherefore" = in view of the enemy we face; the fight is with such powers as the demons of Satan and Satan himself.
2. "Take unto you" = speaks of a command given with military snap and curtness and one to be obeyed at once and once for all time; means a believer ("you" = "ye") is to take up and put on all the armour of God as a once for all act and keep that armour on during the entire course of his life and never lay it aside; why?

3. "That ye may be able to withstand in the evil day:"

A. "Withstand" = to stand against; resist; oppose.

B. "Day" = has "the" a definite article before it; thus, it is marked out as a particular day, a day when Satan and his demons attack with all the force they can--a day of violent temptation and assault; means a day may come when the devil throws everything he can at you.

C. "Evil" = evil in active opposition to the good; delighting in injury; doing evil to others; destruction.

4. "Having done" = to perform; accomplish; achieve; to do that from which something results; to carry something to its ultimate conclusion.

5. "All" = absolutely all.

6. Then "stand" = to stand one's ground opposed to running; there is no turning back for the saint of God; just stand your ground and keep on standing.

#### V. 14

1. "Stand" = hold your ground; repetition helps us.

2. "Therefore" = in view of the fact of an evil day we will face.

3. Then Paul describes each piece of armour probably using the Roman soldier's armour as a basis and type of the Christian armour. In a sense all of these six pieces of armour speak of the Lord Jesus Christ who is our defense and victor.

4. First piece: "having your loins girt about with truth" = refers to the girdle or belt of truth about his loins which was necessary because it held other parts of the armour in place and gave him freedom of movement; the tense is a one time action for all time--not to be taken off.

A. The soldier's belt was not just for looks but was an essential part of his equipment.

B. "Loins" = in the scripture was used to signify strength; girded loins meant the opposite of self-indulgence, ease, or carelessness.

C. "Truth" = plain grace of openness, truthfulness, reality; refers to the mind that practices no deceits and attempts no disguises in our intimate relationship with God; this type of truth holds the other parts of the armour in place; Jesus said in John 8:31-32 that truth will make you free; the devil is a liar (John 8:44); therefore, he blinds; the pilgrim who knows and practices truth will not be deceived; the person who operates in the realm of the truth of God's Word will not be defeated in battle; therefore he will stand.

5. Second piece: "having on the breastplate of righteousness" = this piece of the soldier's armour was usually made of metal--bronze; it covered the soldier's breast protecting his vital organs (heart, lungs, liver, and etc.) from disabling or mortal wounds.

A. This "righteousness" here is not justifying righteousness given to the believing sinner when he first exercises saving faith, but sanctifying righteousness, the product of the Holy Spirit in the life of a saint. It refers to the consistent daily walk of the Christian.

B. Satan is the "accuser of our brethren" (Rev. 12:10), but the believer who walks in the light will not give Satan an opportunity to attack him.

## V. 15

1. Third piece: "Your feet shod" = the Roman soldiers wore sandals which were secured by strips of leather over the instep and around the ankle and the soles were thickly studded with nails; later soldiers wore boots that were studded with nails--called hob nailed boots; these nails gave a secure footing so as not to slip when in hand-to-hand combat; therefore, they could stand and face their enemy in battle; the Christian should see that his feet are equipped with the sandals which give a firm footing and this is "the preparation of the gospel of peace."
2. "Preparation" = that which prepares us.
3. "The gospel of peace" = the good news that bring peace to a sinful heart (I Thess. 1:5; Rom. 5:1; Phil. 4:6-7); when a man has this peace, he hears the "fear nots" of the Lord (Isa. 41:10-13); ever facing death like John (Rev. 1:17b-18; Luke 12:32); the battle is the Lord's; when a man walks with this peace and assurance, others see it and get thirsty. (Isa. 44:3)
4. That is the warfare walk--walk of victory. Thus, he stands and holds his ground.

## V. 16

1. Fourth piece: "Shield of faith."
2. "Above all" = means in addition to the equipment just mentioned.
3. A Roman soldier's shield was heavy and large (4 ft. by 2 ½ ft.) sometimes curved on the inner-side and it was movable so as to protect the body from "fiery darts"--arrows tipped with pitch or such material and set on fire before they were discharged. The shield would break the arrow's force and cause the arrows to fall harmlessly to the ground.
4. Just as a soldier could not afford to be without this protective shield at any time, the Pilgrim cannot for one moment afford to be without the shield of faith.
5. The Greek has it--the shield which consists of faith or is faith. This refers not to saving faith but serving faith--living faith. (Rom. 1:17--"from faith to faith" = the initial act of saving faith leads to living faith).
6. Saving faith makes you an overcomer (I John 5:4) and serving faith causes you to continue being an overcomer. Mustard seed faith will move mountains. (Mat. 17:20)
7. II Peter 1:5-7, 10 says if by living faith or serving faith you add these seven things to your saving faith, you will never fall (verse 10), thus stand.
8. "The shield of faith" enables you "to quench all the fiery darts of the wicked:"
  - A. "The wicked" = the Greek construction refers to the wicked one--Satan, the enemy we face.
  - B. "Fiery darts" = represent the darts of the temptations and unbelief which Satan hurls at the saints.
  - C. "Quench" = extinguish; put out; not yield to; the Greek says you will be able to quench--will be able not to yield to temptations.
  - D. Faith does not keep the temptations or fiery darts from being hurled at you or entering your mind but faith does not yield to those temptations, thus victory--the warfare walk.

## V. 17

1. Fifth piece: Helmet of salvation.
2. The Roman soldier's helmet protected his head or the center of all functions--the brain.
3. "Take" = a command--one time for all time.
4. "Salvation" = deliverance; Paul is writing to saints who have already been saved from the penalty of sin; therefore, he is not talking about justification but sanctification--salvation from the power of sin in this person's life--salvation from the onslaughts of Satan.
5. Paul also referred to this helmet to the Thessalonian saints as the hope of salvation. (I Thess. 5:8) By taking the helmet of salvation, it would give the saint peace of mind knowing that God is in control, thus, helping him to walk daily--being daily delivered from the power of sin; this also teaches him to look for the second coming of the Lord (Titus 2:11-13) at which time he would be delivered from the presence of sin. (Isa. 26:3)
6. The man who has his mind settled on God, is hard to stop. It is the same with the sick, if he has a determined mind fixed on the goal of getting well and going home, that will overcome many setbacks. If he loses that will to live, he goes down quickly. It is the same spiritually--if he has his mind fixed, the same as heart fixed in OT (Psa. 57:7; 112:7), that man is hard to stop (Mat. 10:28; Rom. 12:1-2) thus, a warfare walk.
7. Sixth piece: "the sword of the Spirit" = "the word of God."
8. "Take" = applies to both the fifth and sixth piece of the equipment we wear.
9. The soldier's sword was both defensive and offensive. He could never hold his ground without the sword. He could never move on the offensive unless he had a sword.
10. The word of God is called the "sword of the Spirit" = because the Spirit:
  - A. Gave it to those who penned it down. (II Peter 1:21)
  - B. Gives us the understanding of His Word. (I Cor. 2:12-14)
11. Like the soldier's sword, the Word of God is both defensive and offensive.
  - A. Defensive= allows us to hold our ground--being saved day by day from the power of sin--sanctification. (James 1:21)
  - B. Offensive = allows us to attack Satan and his strongholds and defeat him--thus, the victory walk. Jesus is our example in Mat. 4:3-11 where He was tempted three times and three times He overcame.
12. The Word is sharp when energized by the Holy Spirit. (Heb. 4:12) If we are going to overcome, we must be familiar with the Word of God.
  - A. Involves study. (II Tim. 2:15)
  - B. More than hearing. (John 6:45)
  - C. More than reading. (Rev. 1:3; "keep" = guard, thus obeying.)
  - D. We need to hear, read, study, memorize, mediate, and obey the Word of God so that we will be able to use our sword and stand--hold our ground. Then we can have victory in our daily walk and have something to pass on to our children more than material things.

13. Put on the whole armour of God, six pieces, not physical like the soldiers Paul was chained to had, but spiritual. This is so that we will be able to stand and hold our ground.

14. That is victory--the warfare walk.

### 3.The energy we use. V. 18-20

#### V. 18

1. Armour and weapons are not sufficient to win the battle. There must be energy in the soldier if he ever stands and wins, and our energy comes from prayer. The great requirement of standing ready for battle can be made good only when prayer--constant, earnest, spiritual prayer--is added to the equipment we are to wear so that equipment can be utilized.

2. "Praying" = the word in the Greek embraces all that is included in the idea of prayer--thanks, asking, requesting special things, and worship; the tense is continuous action expressed by:

3. "Always" = on every occasion; at all seasons; means no matter the circumstances whether good or bad--pray always.

4. "With all prayer and supplication:"

A. "Prayer" = prayer is general but restricted to God.

B. "Supplication" = a petition; refers to prayer for particular benefits, thus, specifying our praying as the Lord taught His disciples in Luke 11:5.

5. "In the Spirit" = indicates that every time we pray that prayer needs to be directed and empowered by the Holy Spirit which is where our power comes from to win the battle--our energy (Jude 20; this is not referring to tongues but empowered). (Rom. 8:26-27)

6. This does not do away with what Jesus said in John 14:13-14 ("in Jesus' name" = means to ask consistent with His character).

7. At the same time we are praying, we are to be "watching" = to be sleepless; keep awake; to be attentive; vigilant; expresses alertness; the tense is continuous action. (Mat. 26:40-41; I Peter 5:8)

8. "Thereunto" = unto this very thing--praying in the Spirit--watching to make sure your prayers are directed and empowered by the Holy Spirit.

9. "Watching with all perseverance and supplication:"

A. "Perseverance" = to give constant attention to prayer; to give unremitting (not stopping or slacking off) care to prayer.

B. "Supplication" = praying specific; word relates to special times of need.

C. If Christians truly practice prayer as a way of life, when special times of need come they will be prepared for those times.

10. Paul said "for all saints" = set apart ones; sanctified ones--not sinless but those who have experienced the sanctifying work of the Spirit (I Peter 1:2)--brought out of the kingdom of darkness into the kingdom of light. (Col. 1:13)

11. Note: The language of this verse

A. Always

B. All prayer

C. All perseverance

D. All supplication

E. All saints

F. All prayer always, mental and vocal, public and private (Mat. 6:6), petitions for good things, thanksgiving for mercies. (I Thess. 5:18)

6. This stands opposed to those who do not pray at all, or those who used to pray and have slacked off, or those who pray only in distress, hard times, or when trouble comes.

12. Even though Paul mentioned praying for saints, we also need to pray for:

A. Ourselves as the model prayer teaches us. (Mat. 6:11-13)

1) Needs. (v. 11)

2) Confession. (v. 12) Note: If we do not forgive others, we cannot expect God to forgive us. (Mat. 6:14-15)

3) Guidance. (v. 13)

- an ounce of prevention is worth a pound of cure.

- a stitch in time saves nine.

- a lighthouse is better than a life preserver.

B. Others.

1) Saints as text brings out. We need each other. Every banana that gets pulled from the stalk usually gets peeled.

2) Lost. I Sam. 12:23--could apply to both lost and saved. We need men to stand in the gap. (Ezk. 22:30) We need an intercessor--one who understands--Ezekiel "sat where they sat." (Ezk. 3:15) Many lost feel like the psalmist. (Psa. 142:4; Isa. 59:16a) Therefore, we need to pray for the lost if we are going to have energy to have a warfare walk. And when we have just a little part in one who gets saved, it gives us joy--energy. (Neh. 8:10) Be like Jesus when the woman at the well was saved in John 4:31-32.

A) Man of God.

V. 19

1. "And for me" = Paul gets specific by saying pray for me; he was never too proud to ask for prayer; notice it was not for personal gain (James 4:3); he didn't even ask for his circumstance to get better--he was in prison--in bonds (verse 20); he wasn't thinking of his own welfare but his testimony for the Lord Jesus Christ.

2. "That utterance may be given unto me" = "utterance" means the ability to speak; refers to the orderly linking and knitting together in connected arrangement of words; the inward thoughts and feelings of the mind and heart.

3. Then he asked, "that I may open my mouth boldly" = "boldly" means with boldness; fearless; confident freedom in speaking so that he could "make known the mystery of the gospel:"

A. "Mystery" = refers to something hidden (not clearly manifested) in other generations

but now being revealed through His men by the Holy Spirit.

B. "Gospel" = I Cor. 15:3-4; not just that Christ died but that He died for my sins and arose.

4. Paul had great opportunities to declare the gospel, even in prison where he was chained to a different Roman soldier every six hours. (Acts 28:30-31) Therefore, he needed wisdom and power not just to say words but say what he needed to at the right time.

5. He had been given great responsibility (I Tim. 1:11) and the mystery of the gospel revealed to him. (Rom.16:25-26) He had a great responsibility of proclaiming the gospel to the blinded and deceived (II Cor. 4:4; Jer. 17:9) so they may have the mystery revealed to them by the Spirit.

6. Therefore, he asked for others' prayers to have wisdom to know what to say and what not to say. (I Cor. 2:1-4; Acts 20:18-21) He didn't say he told everything, but kept back nothing that was profitable. (Acts 20:27); "counsel" = advice; purpose; Paul delivered the advice and purpose of God for that congregation on that specific day.) He said I need wisdom to do that; therefore, I need your prayers to be able to receive the direction from the Holy Spirit.

## V. 20

1. Paul stated that he was an ambassador in prison.

A. "Ambassador" = to act as a representative--one who represents one country in another; he represented Christ as an ambassador from Christ and for Christ--sent by Him--entrusted by Him with the gospel and furnished him with qualifications.

B. "Bonds" = prison.

2. "Therein" = refers to the bonds--prison.

3. "May speak boldly" = to be frank in utterance.

4. "Ought" = as it was necessary; signifies the leadership of the Holy Spirit.

5. Prayer is the energy we use to utilize the equipment we wear to face our enemy.

6. The warfare walk--the victory walk.

## **IV. Conclusion. V. 21-24**

### V. 21-22

1. Paul closes this epistle with several personal items. He knew that his friends, the Ephesian saints to whom this epistle was written, would want to know about him.

2. "His affairs" = circumstances and condition; both these verses mention this.

3. "How I do" = probably refers to his health.

4. "Know" = to have absolute positive knowledge of Paul's condition.

5. "Tychicus" = the one Paul sent with the prison epistle to the Ephesians, Colossians, and Philemon to make known to them Paul's affairs and health; he is described as:

A. "A beloved brother:"

1) "Beloved" = loved by Paul with a God kind of love.



2) "Brother" = from the same womb--womb of God--Holy Ghost conviction; refers to all who are saved.

B. "Faithful minister:"

1) "Faithful" = trustworthy.

2) "Minister" = servant; an attendant in menial duties.

6. Tychicus had been with Paul, so he knew the rough conditions under which he was enduring while in prison. Therefore, a word of mouth from one who had seen with his own eyes, would bring comfort to their hearts.

7. "Comfort" = encouragement; called alongside to aid; it is hard for us to appreciate the importance of this comment due to all the modern communications we are used to today.

8. Tychicus endangered his life to deliver this epistle. The people of that day did not have an elaborate means to transfer messages--no phones, airplanes, cars, telegraphs. They just had a carrier, who faced thieves on their journey and wild animals as well.

9. It was a long distance from Rome to Ephesus. And not only that but he traveled with Onesimus, a runaway slave of Philemon whose house was used for the church of Colosse to meet. (Col. 4:7-9) Slaves were killed for doing less than Onesimus; therefore, Tychicus' life was endangered, but he was a "faithful minister."

10. The word "our" of "our affairs" may refer to all the people Paul listed in the closing statements of his epistle to the Colossians sent by Tychicus at the same time as this epistle. (Col. 4:10-14)

V. 23

1. Paul ends the epistle with a three-fold benediction.

2. "Peace be to the brethren" = refers to sanctifying peace or peace of God that passeth all understanding where we worry about nothing, pray about everything, and thank God for anything (Phil. 2:6-7); the same word is used in the introduction of this epistle (Eph. 5:2); why is it used so much? Because we need sanctifying peace in this hustle-bustle world.

3. "Love with faith" = agape love which the Lord showers upon His saints (Rom. 5:5) and in so doing enlightens them in His word, thereby producing more faith. (Rom. 10:17)

4. In our daily lives, we need God to love us and reveal things from His Word so our faith will grow where we can stand for truth in this evil world.

5. "From God the Father and the Lord Jesus Christ" the source of peace and love with faith--the only source. (John 3:27)

V. 24

1. "Grace be with all" = not just the Ephesian saints but to all the saved--this includes you and me; refers to sanctifying grace which is the undeserving favor God bestows upon us day by day that keeps us going for Him--grace that is ours and we have access to because we stand in it. (Rom. 5:2)

2. "Them that love the Lord Jesus Christ in sincerity" = all the saved love the Lord in sincerity--this is a fact. (Rom. 5:5)

3. "Sincerity" = incorruption; unending existence; genuineness; our love to Christ is not

acceptable unless it is in sincerity; we must love Christ with sincerity before we can ever love the brethren. (I John 3:14)

4. All saints love Him in sincerity.

5. Paul then adds "Amen" = so be it.

6. Our wealth and walk in Christ. Ephesians is balance--doctrine and duty.

A. First Paul reminds us of what God has done for us, then he tells us what we must do for Him.

B. Christian-living is based upon Christian learning. The Christian who does not know his wealth in Christ will never be able to walk for Christ.

7. Oh, what wealth, now let us walk:

-worthy

-different

-in love

-in light

-wisely

-warfare--victory walk.

8. Amen--so be it. Lord help us. Lord help me. You know something! He has, He is, and He will.

9. To Him be the glory!



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